3:Stern E-4,5 (1949-1957) 1965 NR10 Klamath NR10 •
Modoc NS17

[Klamath Reservation]

many tribesman brought at once into a relationship so explicit and compelling in its demands.

Such public gatherings must be held early in the winter and serve only to punctuate its length. As the season advances and the earth lodges become increasingly fetid and flea-ridden, housewives anxiously eye the dwindling supplies, and social bonds are threatened. During this time, says Ray, Modoc take pains to conceal from outsiders the location of the food cache or the presence of food in the house. Hospitality is necessarily curtailed and theft becomes common. Nonetheless, those shamans who have access to one of the spirits controlling weather still conduct public ceremonies, and they are assisted by the villagers.

If spring is long delayed, the people may be reduced to eating hides, boiled or roasted. Even at this time, however, they will not eat their dogs. When the ground is sufficiently clear of snow, they venture forth to ferret out roots overlooked last year, to gather the tough lichen, and to pry off the tender cambium layer of young ponderosa and lodgepole pines. With the appearance of the first holes in the ice, the men swiftly set about fishing.

As snow retreats and ice melts, and warmer winds waft the delicate odors of growing things, a feverish activity seizes the villages. Some settlements, favorably located, will continue to be occupied through the year. In others the earth lodges are dismantled. The decrepit and those too ill to move reconcile themselves to remaining in the mat lodges with a boy or girl to look after them. The others, raising the dugout canoes from the muddy shallows, where they have been submerged to prevent splitting, pile the household gear and children aboard and, with firm strokes of the pole or paddle, depart for the spring fishing stations. Already, in March, the runs of suckers are surging up the Williamson and Sprague.

At the spot on the latter river where Gmukamps first instituted the tradition, the Klamath observe the first sucker ceremony, which ensures a propitious run. On the lower reaches of Lost River near present-day Olene, there is a famous fishing station, where Modoc and many Klamath congregate for several weeks, catching and drying an estimated fifty tons of fish. On a stream tributary to the upper Sprague, the teeming run of small suckers

E-UKSHIKÍSHAM MÁKLAKSAM NÉ-ULAKS.

*539
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[115]

LEGAL CUSTOMS OF THE KLAMATH LAKE PEOPLE.

GIVEN BY SUBCHIEF DAVE HILL IN THE KLAMATH LAKE DIALECT.

I.

E-uksknì nä'd tchí tchía gitá: P'lú lakí hútasχēnini, nû'ds Dave
Lake-people we then live here: River is chief general, and I Dave

Hill lakí P'lúash tapí'tan, Lánk-Tchān Dávish tapí'tan, tchē'k tchísh Link
Hill an chief to River accord, Long John Dave after, then too Link

3 River Jack Lánk-Tchánash tapí'tan, Líllu ts.
River Jack Long John after, and Lilu.

Pit River Charley Móatuasham lakí E.-ukshí'.
Pit River Charley of Pit River people is the chief at the Lake.

Ben Littlejohn lálaki, Skóntchiesh lakí Yainakskíshăm máklaksam.
Ben (and) Littlejohn are the chiefs, Skóntchish is (sub-) chief of the Yónsha people.

6 Johnson lakí Moadoknísham Yaínakshi. George Kuatt'lak ts Módokni
Johnson is chief of Modoc at Yónsha. George Kuatlak also is Modoc

lakí tapí'tan Jóhnsonash.
chief after Johnson.

Tcháktot Sátam lakí.
Tcháktot of Snake Indians is chief.

II.

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692
[682]

9 Nánuk laláki Ă'-uksi nä'dsant shiû'lgishtat tsí sa hémkank:
All the chiefs on Klamath Lake on one and same reservation thus they speak:

Ká-i ì shlí-uapk shash: ksaggayuapká m's nì; ká-i ì palluápk sas
Not you shall shoot each other: would hang you I; not you seduce each other's

[684] snáwedsh: spûlhi-uapká m's nì, hä' ì sas pálluapk. Ká-i ì wátsam tchí'k-
wives: would imprison you I, if you them seduce. Not you a horse shall

12 luapk wännikí'sham; hä'doks ì tchíkluapk, spulhi-uapká m's nì. Ká-i ì
ride of another man; but if you should ride, would imprison you I. Not you

[685] pálluapk sas nánuktua, hä'doks ì pálluapk sas spûlhi-uápka m's nì.
shall steal from anything, for if you should steal from each other would imprison you I.

(Nánuktua ká-i ì pálluapk; hä'doks ì yekä'-uapk nä'-ulaks, hunkantí'
(Nothing you must steal; for if you should break the laws, therefore

[689] 15 m's nì shetcháktanuapk.) Hä'doks ì snawä'dsh Bóshtinash shä'tolakuapk,
at you I would get angry.) If you, as a female, with a white man should sleep,

któtchkuapka m's nì. Hä'doks ì hä'sχalp'luapk nánuktua shéshatuish m'na,
will cut off hair to you I. If you should have returned to yourself the whole marriage fee his.

*539 sχóktnank i häsχálp'luapk, hunkantchä' mîsh nî ká-i né-ulakuapk: wakê-
622 paying you should receive it, on account of that you I not shall try; per-
692 anhua spû'lhi-uapk. Hä î híshuaksh pálluapk snawä'dshash, hä'doks
[689] haps (I) will imprison. If you, as a married man, seduce a married woman, if
î ná-änt snawä'dshash shetö'lakuapk, nä-ulakuapká m's nî. Hä î kî'- 3
you another with wife cohabit, shall punish you I. If you should
uapka ts, nä'-ulakuapka m's nî.
lie also, would punish you I.

Hä'toks î nä's lúlûksaluapk k'lä'kapksh, mû' mîsh nî nä'-ulakuapk.
[687] And if you a per- should cremate, who is dead, heavily you I shall punish.
son

[683] Hä' î kiúks tsîs táwi-uapk, mû' mîsh nî nä'-ulakuapk. Hä î shishókuapk 6
If you as a should bewitch, hard you I shall chastise. If you have a fight
conjurer

[593] illî-uapka m's nánukäns; hä î snawä'dsh mî sissókuapk, ilhî'-uapka m's
I will look up all of ye; if you (and) wife your should fight, will look up you
nî lápuk sumseálëmamks. Hä î shuhánk-sitk sissókuapk, lápuk mîsh nî
I both married folks. If you evenly whip each other, both of ye I
nä'-ulakuapk; hä'toks snä'wedsh î mî udópkuapk, tchúi mîsh ká-i sekák- 9
will punish; but if wife you your beat, and to you not returns
tsuapk hûk snáwädsh, ká-i nî nä'-ulakuapk snawä'dshash, mî'sh nî hissuák-
blows the wife, not I will punish the wife, you I, the hus-
shash spû'lhi-uapk. Hä î tuánksî wudsháyuapk hû'nkst, mî'sh nî mû'ak
band, will imprison. If you anywhere bruise her, you I more heavily
nä'-ulakuapk; hä'toks lakí û'dopkuapk snawä'dsh m'na, snäkëluápka nî. 12
shall punish; but if a chief bruises wife his, shall remove (him) I.

[683] Hä'toks î hî'hashuaksh shishókuapk, lápuk mîsh nî ilhí-uapk. Hä'toks
If you with men should fight, both of ye I will look up. If
[685] î shnä'lχuapk látchash mû' mîsh nî nä'-ulakuapk.
you set on fire a lodge hard you I will chastise.

Hä lakí shishókuapk humáshtak nî shnäkëlui-uápka; hä' tchik lakí 15
If a chief starts a fight, in the same man- I shall remove (him); if a chief
ner

húntsak a máklaksas shishókuapk, lápëni, ndánni, tánknî shishókuapk,
for no reason people should beat, twice, thrice, many times should beat,
tánkt nî snä'këlui-uapka nî. Hä' tchik î'-alhîsh tchîsh kúi gî'uapk, shnä-
then I shall remove (him) I. If a guardian wrong does, shall
këluí-uapka nî; hä nánuktua kúi gî'uapka, tánkt nî shnäkëlui-uápkan 18
remove (him) I; if in everything wrong does (he), then I will remove (I)
î'-alhîshash; hä'toks î'alhish tîds, nanuktuánta tîdsh gî'uapk, ká-i nî shnä-
the watchman; but if watchman well, all through well shall act, not I will
këluí-uapk. Lakiásh tchîsh tîdsh gîsht ká-i nî shnäkëlúi-uapk; hä Bóshtin
remove (him). A chief also doing his duty not I will remove; if white-man-
yálank nä'-ulapkuapk, tî'dsh hûnk gî'uapk, ká-i nî hûnk wutódshanuapk. 21
alike he deals, right he shall act, not I him will cast away.

[689] Ká-i î hussî'nuapk; hä'toks î hussî'nuapk nû hû'nk î'-amnuapk î'χaks
Not you must run horse- but if you run horse-races I the will take away gain
races;
mî. Tchí lakí nä'-ulχa.
your. So the chief orders.